17: Erman--325-326 N-3 (1828-29) 1850 Yakut-1-2
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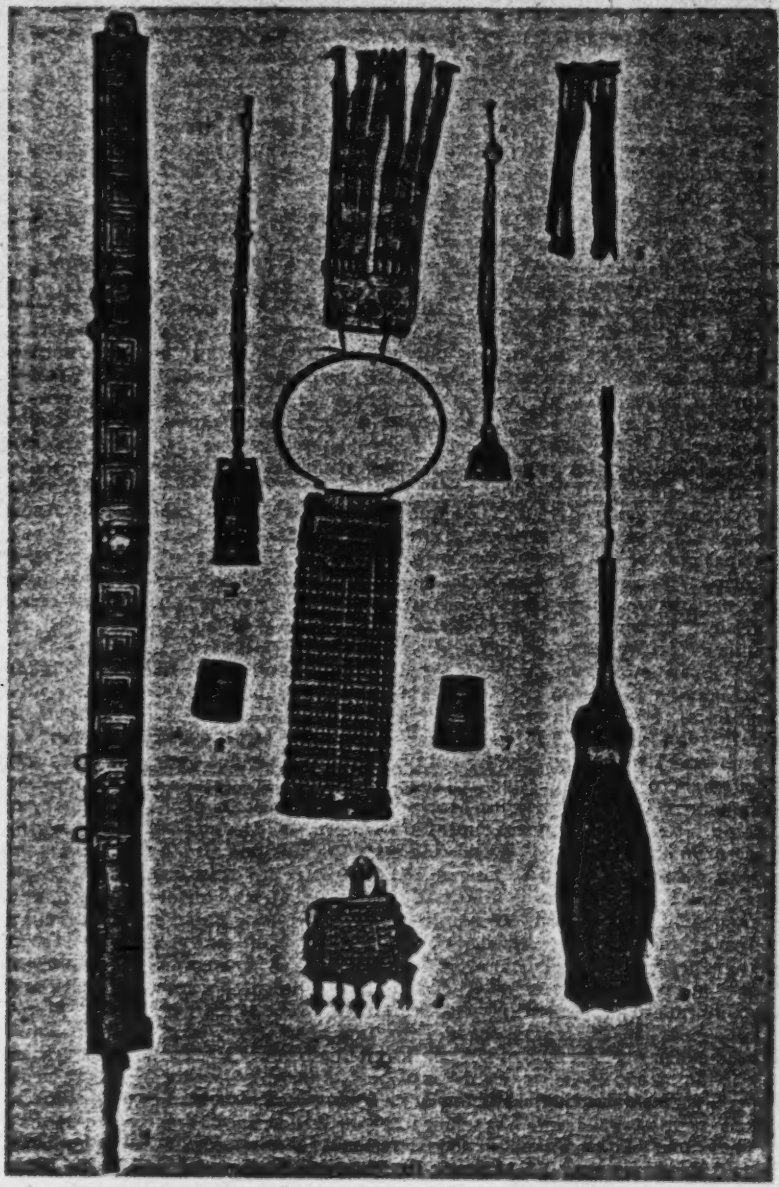
"Another practice, common to all the Yakuts and Tunguzes, came more immediately under my observation on this day's journey, and in these yurts, although it was not till some days later that I was convinced by experiment of its importance. I allude to the means of protection against the dazzling light, and particularly from the sun's rays reflected from the snow. The Yakuts all use for this purpose a very neatly made, narrow-meshed net of black horse-hair. It is about six inches long, and broad enough to cover the eyes, and has its elliptical border sewed to a thin piece of leather in such a way, that the side turned to the face is a little concave. It is then fastened with thin leathern loops to the ear, so that it has exactly the look of our European [326] spectacles. One of these eye-protectors was given to me here as a present, and at first I thought of treasuring the friendly gift; but, as the weather grew bright, I found myself obliged to tie it over my spectacles. This simple contrivance moderated, in the most agreeable manner, the dazzling light which, in a few hours, had brought on a violent inflammation, with a continual flood of tears from my eyes. Here, therefore, no one thinks of going on a journey without a snow-shade. They are carried, with the other most necessary articles, in the girdle, and are generally used when the sky is quite clear, and the sun at a certain height. But, besides, I saw in Chernolyés, and at some of our previous halting places, old women wearing them to protect their eyes from the blaze of the fire, at which they are constantly employed. Perhaps their eyes had been previously weakened by worse trials, and so rendered irritable. The Siberian-Russians in general call the

snow-shade syetká, that is, net; a name very applicable to it, as made by the Yakuts, but not to another kind of shade, which is exclusively used by the Tunguzes."

[p. 286]



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Silver ornaments: 1—silver belt; 2—embellishments for braids; 3—necklace; 4—women's tinder steel; 5—pendant for braids; 6, 7—bracelets; 8—women's bags; 9—fan.

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan

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Men's snow goggles.

There were certain traces
of matriarchy still to be found. For example, in the old times several Dolgan families living in one dwelling would elect a communal housewife, to whom all the men were subordinate. Until quite recently, maternal kinship was considered closer than paternal kinship among the Dolgans. The women kept the fire going and "fed it," and also supervised the family sacred relics. Clan organization among the Dolgans fell into abeyance in the 19th century.

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The development of trade and the introduction of improved techniques into the principal occupation of the Dolgans, that is to say hunting, led to the acquisition of furs on a personal level. Furs had long been an item of trade. Their commercial importance had an effect on the relations among the Dolgans in the field of distribution. Products from reindeer-hunting or fishing had to be divided among relatives and neighbors, while furs (polar-fox or sable) were considered the absolute property of the hunter and were left untouched. An important factor in the social differentiation of the Dolgans was the concentration of the bulk of the reindeer herds, which were not particularly numerous as a whole, in the hands of a small group of rich households. This became a basis for different forms of exploitation: such as the loaning of reindeer to poor people who then became dependent on the richer reindeer-breeders, the hiring of herdsmen, mainly orphans or poor relatives, and so on. Nomadic groups were often formed through the congregation of poorer households around a richer reindeer-breeder, who made use of his neighbors' labor for pasturing and watching the herd. In the second half of the 19th century petty Russian commercial travelers appeared among the Dolgans, together with Yakut merchants who exploited their kinsmen.

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Nevertheless, the economic production and distribution among the Dolgans retained numerous traces of the original communal relationships. This includes the above-mentioned collective forms of hunting (cuttings, spearings), joint fowling, fishing and so forth. Although the means of production for hunting and fishing had long since become private property, the booty

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